S.A.867. 1023 R. Fleeman

A

# SERMON

Preached before the

## Incorporated Society

FOR THE

*Propagation of the Gospel in Foreign Parts;*

At the Parish-Church of

## St. *Mary-le-Bow,*

On *Friday* the 18th of *February*, 1725.

Being the Day of their Anniversary Meeting.

Wilcocks/J.K

By the Right Reverend Father in GOD,

*JOSEPH*, Wilcox. Lord Bishop of *Gloucester.*

*LONDON:*

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*February* 18. 1725.

*At the Anniverſary Meeting of the Society* for the Propagation of the Goſpel in Foreign Parts.

AGreed, That the Thanks of the SOCIETY be given to the Right Reverend the Lord Biſhop of *Glouceſter*, for his Sermon Preached this Day before the SOCIETY; And that his Lordſhip be deſired to Print the ſame.

*David Humphreys*, Secretary.

# Pſalm lxvii. 5.

*Let the people praiſe thee, O God; let all the people praiſe thee.*

THE Subject of theſe Words, and of the whole Pſalm is, according to moſt Interpreters, a Prophetick Prayer for the Accompliſhment of that Bleſſing, which we are at this time met together to promote, *viz.* The ſpreading of the Meſſiah's Goſpel, and the Enlargement of his Kingdom. That the *Jews* underſtood it in this Senſe, may be concluded from the frequent Uſe they made of this Pſalm in their Religious Offices; and their ſtill continuing it in the Service of the Synagogue, as reſpecting indeed a Saviour yet to come; and that the Chriſtian Church agree with them

in the general Interpretation, but with this Difference, that they apply it to a Meſſiah already come, is as evident from the Part which it bears in the daily Worſhip of our Church, as well as in other Chriſtian Liturgies.

Such a Foundation have we for the pious Enterprize we are engaged in, that we know it to have been *the Deſire of many righteous Men*, as our bleſſed Saviour tells us, *of Kings and Prophets*, and of the faithful under both Covenants; that it has been all along the Subject of good Mens Prayers, their point in View, and their moſt pleaſing Expectation. And ſuch is our Aſſurance of Succeſs, that how unequal ſoever our natural Powers may be to the Undertaking, how great ſoever the Difficulties in our Way, how diſcouraging ſoever the ſlow Progreſs may be which we have yet been able to make in it, we have nevertheleſs an unſhaken confidence, that the Favour of the Almighty, and the Decrees of Providence are on our ſide; and that if any Regard be due to the inſpired Writers of the old Law, or to the Evangeliſts and Apoſtles of the new, we have a clear Teſti-

Luke 10. 24.

Matt. 13. 17.

Teſtimony, and *a ſure Word of Prophecy*, that the good Work we are labouring at ſhall be at length accompliſhed, and the Kingdom of the Meſſiah extend it ſelf over the whole Globe; that *the People*, or Nations, *ſhall every where praiſe* and acknowledge him, *yea all the People praiſe him.*

In diſcourſing upon which Words thus explained, I ſhall take Occaſion to obſerve from them theſe three Things, *viz.*

I. The Excellency of the Meſſiah's Goſpel, and the Uſe and Importance of it to all Mankind.

II. The juſt and reaſonable Motives of engaging in this Buſineſs of propagating his Religion throughout the World. And,

III. What are the beſt Expedients, and the moſt likely Means of being ſucceſsful in this Enterpriſe.

As for the Excellency of the Meſſiah's Goſpel, and the Uſe and Importance of it, they may be clearly gathered from its

valuable and myſterious Doctrines, which are undiſcoverable by bare Reaſon; from the great Purity and Holineſs of its Precepts; from that perfect and lively Pattern which the Author of it has ſet before us; and from thoſe powerful and coercive Sanctions, whereby our Obedience to it is enforced.

It might indeed have been diſcovered by the Light of Nature, that Man was in a corrupt degenerate State, deſtitute of moral Virtue, and with a ſtrong Inclination to every evil Way; but how to reconcile him to the Favour of God in ſuch Circumſtances, to make Atonement for his Guilt, and to ſatisfie the great Governour of the World's offended Juſtice, was a Secret unknown to the greateſt Proficients in humane Learning; nor could any of the Philoſophers have unfolded the ſtupendious Work of Man's Redemption, by the Son of God's becoming incarnate. *That Myſtery*, as the Apoſtle obſerves, *which in other Ages was not made known unto the Sons of Men, and which from the beginning of the World had been hid in God*, was firſt proclaimed at the Meſſiah's Coming, and it was by his

Epheſ. 3.

*glorious*

*glorious Goſpel* that the Almighty declared himſelf reconcileable to the Gentile World, and that *Life and Immortality were brought to Light.*

Nor is the Chriſtian Inſtitution leſs admirable for its refined and holy Precepts, in which the Duty of Man in all his relative Offices is compleatly and accurately ſet before him. He is there taught a rational Worſhip of God without Superſtition or Inſincerity; an affectionate Love to his Brother without Weakneſs, Self-intereſt, or Flattery; a regular and virtuous Government of himſelf, free from all Affectation, Pride, or Cenſoriouſneſs. In this Evangelical Syſtem of Ethics, the Seeds and firſt Principles of Vice are extinguiſhed; and every Tincture or Reſemblance of an evil Action is guarded againſt and diſallowed; the noble Virtue of Fortitude, and the amiable Grace of Charity, ſhine here with a double Luſtre, ſeem raiſed to an Height above Nature, and ſtretched to a Degree beyond humane; and yet that the Science taught is not merely ſpeculative, nor a bare Theory of Morals, but ſuch a Rule of Life as is

reducible to Practice, and may be copied after, is evidently proved, and was intended to be ſhewn by that compleat and lively Pattern, which the Author of this Goſpel cloathed himſelf in our own Nature to ſet before us.

By following after other Models, how celebrated ſoever, tho' of Heroes, Philoſophers, or Saints, we are ſure of being defective, becauſe the beſt of them have been ſo; and we expoſe our ſelves to the Hazard of being led into Tranſgreſſions by the Fame and Reputation of their Characters; for the greateſt Genius's, the moſt eminent in ſome particular Accompliſhments, have been commonly obſerved to be not without their Imperfections, and ſometimes their Vices, to counterballance them: Whereas, in the Pattern of the bleſſed *Jeſus*, we have an infallible Guide, and an unerring Rule to walk by; his Ways and Precepts were entirely correſpondent, and his Life and Manners a compleat Tranſcript of his Doctrine.

Had the Religion of the Goſpel indeed, even under the Advantage of ſuch holy Laws, and ſo ſafe an Example, been taught

taught as ſome of the Heathen Sages recommended Virtue, *i. e.* for Virtue's Sake, and as its own Reward, the Motive might have been too weak to carry Men on, and the World's Temptations to Diſobedience too powerful to be withſtood; but that the Leſſons here taught us are of another Nature, and of the utmoſt Conſequence, may be gathered from thoſe weighty Sanctions which go along with them, ſuch as an Aſſurance of the Soul's Immortality, of a Day of Trial and future Judgment, for every Work done in the Fleſh, of the Joys of Heaven for a Reward, and the eternal Pains of Hell for a Chaſtiſement.

This is the Sum and Subſtance of that holy Religion, which the kind Providence of God has inſtructed us in, whoſe Diſcoveries have raiſed our Hope, and whoſe Light is given us to walk by; in whoſe ſacred Writings we believe we have eternal Life, and by whoſe Faith and Obſervance we promiſe our ſelves a future Inheritance of Bliſs and Immortality. In Acknowledgment of theſe Mercies of the Almighty, and under a grateful Senſe of his ineſtimable Benefits

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conferred, we are labouring to make him ſome Returns, and are aiming at a faint Reſemblance of his Goodneſs, by extending the Happineſs we enjoy to our Fellow-creatures, and carrying the *glad Tidings of Salvation to thoſe who ſit in Darkneſs*, and where the Doctrine of a reconciled God, a compleat Satisfaction for Sin, and of a *glorious Redeemer*, has either not been taught, or is loſt and forgotten.

In diſtributing the things of this World, Men are often check'd by the Conſideration that what they give to others is taken from themſelves, and that by every Act of their Beneficence they become poorer; but ſuch is the diffuſive Nature of ſpiritual Treaſures, that they are not impaired, nor in the leaſt diminiſhed by being communicated. A property in this Wealth would take from the Worth of it, and what is a ſeeming Contradiction, a part is preferable to the whole; the more Sharers and joint Heirs there are in this Inheritance, the richer and more valuable is every one's Poſſeſſion.

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The *Jews* indeed had other Sentiments of the Divine Favour, and were for confining it to themſelves; they gloried in their Covenant, for its being peculiar to their Nation, and were ſo narrow ſpirited in limiting every Bleſſing to their own Tribes, that it may look like an Inconſiſtency in them to have travelled Sea and Land to make Proſelytes, while they imagined that none of their Converts, whether of the Gate or of the Covenant, could attain to an equal Acceptance with God, and to the ſame Rank of Favour which they ſtood in. But we who are Diſciples of a more gracious Law, and *a better Covenant*, and who *perceive*, with St. *Peter*, *that of a Truth God is no Reſpecter of Perſons; but in every Nation he that feareth him and worketh Righteouſneſs is accepted with him*, have greater Encouragement to extend our Religion, not only *to the loſt Sheep of the Houſe of Iſrael*, *but to the opening alſo a Door of Faith unto the Gentiles*; to increaſe, as much as we are able, the Number of the faithful, *that the Heathen may become our Lord's Inheritance, and the uttermoſt Parts*

Acts 10. 34.

Mat. 10. 6.

Acts 14.

*Parts of the Earth his Poſſeſſion*; that every Language and People, *from the Eaſt, and from the Weſt, from the North, and from the South, may be gathered unto his Flock, and become one Fold under one Shepherd.*

This was the good Intent, and has hitherto been the Buſineſs of our SOCIETY; and to this End have been directed our united Counſels and Contributions, with the kind Aſſiſtance of many others who wiſh well to, and have given an helping Hand to our Deſign. *The Harveſt indeed is great, and the Labourers few*; but how diſtant ſoever the Time of *reaping*, and of bringing in *the Fulneſs of the Gentiles* may be, yet *we faint not, neither grow weary in well doing*, while our Undertaking is ſo laudable. And we have in the

Luke 10. 2.

II*d* Place, The following Encouragements to carry us on with it, *viz.* That we are promoting the Happineſs and Salvation of as many of our Fellow Creatures as we are able; that we contribute, by extending the Goſpel Light among Men, to the Increaſe of God's Glory;

Glory; and that by ſuch our Endeavours we may hope at leaſt to obtain an additional Bleſſing to our ſelves.

If we have in earneſt embraced the Chriſtian Faith, do believe its Doctrines, and rely upon its Promiſes, we cannot but account our Religion one of the greateſt Bleſſings we enjoy. And if the Nature of this Happineſs be ſuch, that we can let the reſt of Mankind partake of it without Prejudice to our ſelves, purpoſely to hide and reſtrain it from them, would be great Cruelty; and not to be at ſome little Trouble to impart it, is neither agreeable to Chriſtian Charity, nor humane Compaſſion. Whereever we find the Form and Image of our Maker, *i. e.* the Faculties of a reaſonable Soul, it is our Duty to take all Opportunities of communicating the glad Tidings, and gracious Terms of Salvation; but where we have a frequent Intercourſe by Commerce, and carry on an advantageous Traffick, and enrich our Country by the Wealth or Labours of an uncivilized, illiterate People, it is but bare Juſtice, and a Debt we owe them,

them, to enlighten their Minds with ſaving Truths, to *turn them from dumb Idols to the Worſhip of the living God*, and let them into a Share of *our ſpiritual Things*, in Exchange for *their temporal ones.*

Upon theſe Conſiderations our Thoughts have been hitherto chiefly directed, and our Miſſionaries ſent to thoſe Countries where we have Plantations and Colonies; and as there is little Hope of recommending our Religion to the Natives, till our own People in thoſe Parts are brought to a better Knowledge, and a ſtricter Obſervance of it, our main Buſineſs at preſent is, and our Fund is likely to be for ſome time employed about that preparatory Service. Not that the larger view of our SOCIETY is given over as impracticable; but that this previous Work is judged to be of ſuch Neceſſity, that ſhould we omit it, it would prove a ſtumbling Block, and a Prejudice, and indeed an inſuperable Difficulty in our Way. For with what Hopes of Succeſs, with what Face or Confi-

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dence could we call upon the native *Indians*, and exhort them to the Belief and Obſervance of the Goſpel; or how could we perſwade them that we are in earneſt, and really expect to be ſaved by it, till our own People, who live in their Neighbourhood, and with whom they have frequent Communication, are brought to ſhew more Regard to its Ordinances? Till the publick Worſhip of God, and a regular Miniſtry is ſettled among them, which not many Years ago they were generally deſtitute of; and tho' by the Care of the SOCIETY, a good Progreſs has been made in this Buſineſs, and many Churches, Chappels, and Schools have been erected, yet there remains a great deal ſtill to be done, and till which is done, we ſhall hardly be in Circumſtances to make ſucceſsful Attempts in converting the *Pagan* World, in bringing *the Kingdoms of the Earth to be the Kingdoms of our Lord, all Princes to fall down before him, and all Nations to ſerve him.*

But are we certain, will ſome be apt to ſay, that the Pleaſure of the Almighty

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is purſued, and the Glory of God intereſted, in our endeavouring to make *every Knee bow at the Name of Jeſus, and every Tongue confeſs him to be the Chriſt; in gathering together the Gentiles to be Fellow Citizens with the Saints, and Diſciples of one Lord, one Faith, one Baptiſm?* May not that Diverſity of Religions, which Men of plain Senſe and Underſtanding have always thought a Diſhonour to God, and offenſive to him, be really what he approves of, and his Name be the more exalted, by being praiſed with that Variety of Rites and Ceremonies, which have been inſtituted by humane invention all the World over?

This indeed has been inſinuated by ſome free Reaſoners, and inferred from hence, that were it not pleaſing to God, he would have ordered Things otherwiſe, and not have ſuffered ſo great a part of Mankind to have gone on for ſo many Ages in a Practice which he abominated. But if this Argument be of any Force, it will equally prove that the Vices and Immoralities of Men are pleaſing to God, and the many Iniquities of a corrupt World

World are to his good Liking; for they too have Prescription on their Side, and an equal Antiquity to boast of. The proper Distinction therefore to be made in both Cases is, that the Permission of the Almighty is a very different Thing from his Approbation; that the nature of Man, as a free Agent, and his Condition here as in a State of Trial, make it expedient that he should be at Liberty to do evil as well as good, and that he should have all that Freedom of acting, which he so seldom makes a right Use of. Upon this bottom stand all the Precepts of natural Religion, and the Perswasives of *Moses* and the Prophets, our blessed Saviour and his Evangelists, who, how much soever they desired the Conversion of the World, made no Use of a coercive Power for that Purpose, nor of *cunningly devised Fables*. 2 Pet. 1. 16.

We may therefore allow very readily, that it is not the divine Will, nor for God's Honour, that Religion should be propagated by Croisades, Inquisitions, or an Holy War; that *our Father which*

*is in Heaven* had much rather *his Kingdom* ſhould not *come*, nor *his Will be done in Earth*, than to have it performed only by ſuch as are preſſed into his Service. How abſurd and impious is it to burn, and maſſacre, and deſtroy Mens Lives, for his Name's Sake and Honour,
Luk.9.56. who *came into the World to ſave them?* Did any Calamity ever befal the poor *Americans* equal to that of their firſt Converſion? Could they be thought
Luk.2.10. Meſſengers of the *Prince of Peace*, and *of glad Tidings of great Joy to all People*, who harraſſed them with Fire and Sword to receive Baptiſm, and with an unchriſtian Spirit, and a barbarous Zeal, put to Death Thouſands, nay Millions, and laid waſte and depopulated whole Provinces? Nor is the infamous Method of making Converts in the *Eaſt*, tho' for Want of Power leſs cruel, to be honoured by the Name of propagating the Goſpel, or of doing God Service. Our bleſſed Lord's Apoſtles, had they been without the Power of Miracles, would have ſcorned to counterfeit them by Mathematical Tricks, or Aſtronomical Predictions; they would

would have deteſted with Abhorrence the perfidious Practice of mixing the Chriſtian Religion with Paganiſm, and making *Chriſt have Fellowſhip with Belial.* 2 Cor. 6. 15.

But it does not from hence follow, that becauſe there have been many corrupt ways of making Proſelytes, there are therefore no good ones. Our bleſſed Saviour did certainly lay his Commands on his Diſciples to *go and teach all Nations*, and *to preach the Goſpel to every Creature.* He aſſures us, that *there is Joy in Heaven, and among the Angels of God over one Sinner that repenteth.* How far ſoever the uncovenanted Mercies of God may poſſibly extend, there is no federal Certainty of a Reconciliation with him, but thro' the Merits of his Son. As ſure as it is that he died for all the World, ſo clear is it that all had Occaſion for his doing it. The Way of entitling Men to his ſaving Health, is by bringing them to the Knowledge of his Truth. But how ſhould the Heathen Nations *believe in him of whom they have not heard? And how ſhould they hear without a Preacher? And how ſhould any* Matt. 28. Mark 16. Rom. 10. 14.

*one preach to them except he be ſent?* To ſend *Labourers* into this *Vineyard*, is the Buſineſs we are here met about, and is neither an uſeleſs nor Romantick Undertaking, but ſuch as well becomes our Chriſtian Character, is an Evidence of our good Will towards Men, and of our Zeal for God's Glory, and will no doubt be recorded among the beſt of our Actions in the Book of Life.

What remains therefore but that we conſider in the III*d* and laſt Place, what will be the beſt Expedients, and the moſt likely Means of ſucceeding in this Enterpriſe.

It would not be pardonable, ſhould I, on this Occaſion, repeat, nor will it be eaſie to add to, thoſe many able Counſels and Annual Inſtructions, which have been here delivered upon this Subject; and indeed the excellent Rules and Orders of the SOCIETY, concerning the Choice and Regulation of the Perſons to be imployed by them, ſhew that there is little Occaſion for it. All the prudent care that can be, ſeems already taken in the Con-

Conduct of this Affair; and as our Corporation certainly has no temporal Intereſt in View, ſo neither does it diſcover any Marks of pious Fraud, or of a perſecuting Spirit. Our Buſineſs and our Intent is plainly this; To ſpread the Goſpel Light as far as we are able; and in Order thereunto, to ſend Preachers, and Catechiſts, and School-maſters, to our Colonies Abroad; and when the Worſhip of God is well regulated and ſupplied there, to extend our Care and Inſtructions to the native Heathens. Our Methods of doing this, is much the ſame as the Work of the Miniſtry is carried on by us at Home, *i. e.* by ſuch Stipends and Encouragements, as may furniſh a reaſonable Subſiſtance, and if it might be a Recompence for the Toils they undergo. For theſe Ends we contribute our ſelves, and exhort others to lend their Aſſiſtance; and from ſome we have received conſiderable Gifts and Legacies without our Application. Our certain Yearly Income is not quite one third of our conſtant Annual Expences; ſo that for the reſt, we are forced to rely upon, what indeed has hitherto not failed us, the Care of Providence.

But here we muſt ſtop a little, to argue with ſome, who, without any Partiality to our Order, are very ready, as often at leaſt as Occaſion offers, to mind us of our Duty. If, ſay they, to propagate the Goſpel in Foreign Parts be ſo good a Work, why don't our principal Clergy, who are the ableſt and beſt qualified, ſet about it? To this it may be anſwered, and very truly, that they have for the moſt part Imploys already, for the faithful Diſcharge of which the beſt of them
2 Cor. 2. 16. are not more than *ſufficient*; the conſtant Duty they have of inſtructing or governing, and the cavilling tongues and pens of unbelieving Men, find them Buſineſs enough here; the Flocks committed to their Charge are commonly very great, and too much inclined to wandring; they have many ſtray Sheep to bring back again to their Folds, and there are Wolves on every Side ready to make a Prey of them.

Beſides, tho' the Clergy, the higheſt as well as the loweſt, have dedicated themſelves to miniſter in holy Things, yet, wirhout a particular Deſignation of God, they are perfectly at Liberty to do

do it in ſuch Places as are moſt commodious to them. Before *Moſes*, tho' commanded by God himſelf, would ſtir one Foot on his Journey towards *Ægypt*, he inſiſted upon having full Credentials; nor was he ſatisfied he had them, till *he threw his Rod upon the Ground, and ſaw it turn into a Serpent.* Were it the Pleaſure of the Almighty to confer on any now the like miraculous Gifts, as he did on the Apoſtles heretofore, ſuch an Endowment would be more inviting than any Income or Dignity; and I dare be confident, that the moſt diſtinguiſhed of thoſe before whom I am now ſpeaking, would, without a Moment's Heſitation, relinquiſh what they have for ſo ample an Equivalent. Exod. 4. 3.

To reſt this Matter upon its true Bottom, the Foot of Reaſon; while we are acting only under the ordinary Grace of God, and have no Means of propagating our Religion but what are humane, it would be Enthuſiaſm to expect, that the Miſſionaries Office ſhould be ſupplied otherwiſe than Spiritual Cures are at Home, *viz.* By ſuch Encouragements, as

may invite thoſe who have proper Diſpoſitions to undertake them. There may indeed be now and then a Man of an uncommon Turn of Mind, and of ſo enterprizing a Genius, and warm a Zeal, as to go from an eaſie Settlement at Home, for the Sake of propagating the Goſpel where it is not yet taught. Such we are, no doubt, to *wiſh good Luck to in the Name of the Lord*, to give them our Aſſiſtance, and to pray that God will *proſper their handy-work*; but 'tis not to be expected, that there ſhould be many ſuch Volunteers, nor are we ſure that the few there are will have the Approbation, or eſcape the Cenſures of thoſe we are arguing with, more than others do who decline ſuch Expeditions.

It may perhaps be ſaid, that the firſt Teachers of the Goſpel were acted by ſuch a Zeal; and it may as truly be ſaid, that the firſt Hearers of it in like manner had ſo little Regard for the
Acts 4. Things of this World, that *they ſold their Lands*, and every Thing they had, *and brought the Money to the Apoſtles*, and were

were content to *enjoy all things in common*; but will any from thence infer an Obligation of doing the like now, when the Foundation of ſuch a Practice is wanting, and the Reaſons of it have ceaſed? What *Solomon* ſays of *Money*, may be more truly affirmed of the Power of Miracles, *viz.* That it *anſwereth all Things*. Little Reaſon therefore had they who were ſo furniſhed, to be ſollicitous *what they ſhould eat and drink, and wherewithal they ſhould be cloathed*; and indeed were the beſt preferred Men amongſt us able to carry their Revenues with them all the World over, they would be much worſe provided, and infinitely leſs capable of making Converts, than the firſt Teachers were, who, tho' they had *neither Silver nor Gold*, were ſufficiently able to relieve the moſt indigent, and could give Senſes, and Limbs, and Life it ſelf for their Charity: who without *Scrip or Purſe* could ſafely undertake the moſt hazardous Miſſion, were *in journeyings often*, and *in Perils by the Hea-*

Acts 3. 6.

*Heathen*; and tho' frequently *perſecuted, were not forſaken*; tho' in Appear-
2 Cor. 6. 10. ance deſtitute, and *having nothing*, yet really, and in Effect, *they poſſeſſed all Things*.

Till this Power therefore of the Almighty ſhall graciouſly interpoſe, and in ſome ſuch Manner be beſtowed again: till the Time and Seaſon of the bringing in of the *Gentiles*, which is among the ſecret Counſels of God, ſhall be fully come, we can have little Hope of taking large Steps in the Work we have ſet our Hand to; but we have this Comfort and Encouragement, that our Deſign is laudable, and that the Progreſs we do make, and the Ground we gain, carries the Goſpel Light ſtill further, and is ſome Addition and Increaſe to our heavenly Father's Kingdom.

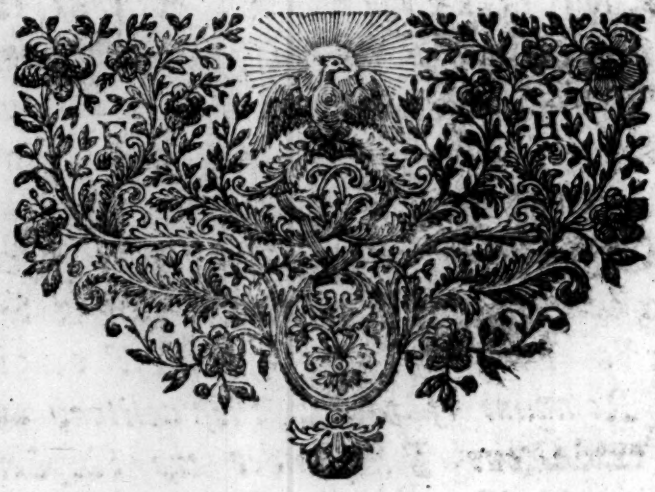
There is one Expedient indeed, that has been often talked of, but God knows when it will be put in Practice; which, next to a ſupernatural Aſſiſtance, is certainly of the greateſt Efficacy, and would remove the moſt cruel Ob-

Objection which ſtands againſt us; it is only this, that we would live according to what we profeſs, and to what we propagate; that our Syſtem of Goſpel Precepts may be delineated in our Practice; and the *Gentile* World, inſtead of being taught by Rule, may learn Chriſtianity by Imitation. When we ſhall have theſe irreſiſtable Arguments to offer, and ſuch *Signs and Wonders* ſhall appear, we may then conclude, that the Converſion of the Heathen *is nigh at hand, even at our Door; that the People will praiſe our God, yea all the People praiſe him*; and that Unbelievers of every kind, laying aſide their Ignorance, Hardneſs of Heart, and Contempt of God's Word, will be ſoon fetch'd Home to our bleſſed Lord's Flock, and be ſaved among *the Remnant of the true Iſraelites*, and be made *one Fold under one Shepherd Jeſus Chriſt our Lord*; who liveth and reigneth with the Father and the Holy Spirit, one God, World without End.

Grant

Grant this, we beſeech thee, moſt merciful Father, for the common Happineſs of Man, and for the Honour and Glory of thy great Name; to which be aſcribed, as is moſt due, all Majeſty, Dominion, and Power, both now and for evermore. *Amen.*

7 JU 66



AN